



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ON SPINOZISTIC IMMORTALITY. By GEORGE STUART FULLERTON.
 "University of Pennsylvania Philosophical Series." Boston:
 Ginn & Co., 1899. Pp. v + 154.

PROFESSOR FULLERTON'S monograph has necessarily a much wider scope than is indicated by the title. For to understand what Spinoza meant by immortality we must examine what is involved in viewing things *sub specie aeternitatis*, and this takes us into the center of the system. There is accordingly an exposition and analysis of "The World of Existences" and "The World of Essences" preparatory to an examination of the path proposed by Spinoza "From Bondage to Freedom," from time to eternity. For Spinozistic immortality should consistently mean the passage from the world of (individual) existences to the world of essences. The "eternity" logically belonging to the system is the "timeless" eternity of a universal essence, of a general concept. This, however, is not a particularly attractive or inherently valuable condition, and Professor Fullerton argues that Spinoza really gives his eternity all its seeming attractiveness and richness by importing into it the associations belonging to the very different conception of continued duration. This was a perfectly natural thing for Spinoza, as a person, to do, but it should not mislead as to the real character of the system if consistently carried out. "There is a religious element in Spinoza, but there is nothing religious about Spinozism as a system." The kindred doctrine of Augustine as to the relation of eternity to time is also discussed, and, although the theologian will find little positive suggestion toward a philosophically tenable content for the term "eternity," he will find acute criticism of the position held by Spinoza and by not a few theologians. Immortality in the sense of continued existence has a value derived from the actual values of the existence we have experienced. It may conceivably have these values in a higher degree, but their content depends on such possibilities as those of growth and memory, which involve time as their condition. Timelessness, as such, on the other hand, has no value. "Eternal" life, if by "eternal" we mean simply "timeless," is not life at all in any sense intelligible to us. It may mean a life of different *quality*, but this quality which gives it value is not its timeless character; it lies rather in the nature of its ends, ideals, and values, and it would seem desirable in the interests of clear thought if the terms "immortal" and "eternal" were so used as to mark this distinction, even if we wish also to maintain that the immortal life is also eternal, and the eternal life is immortal.

J. H. TUFTS.

THE UNIVERSITY OF CHICAGO.